PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The AMERICAN FRIEND

[OCTOBER 12, 1950]

THE FIVE YEARS MEETING

An Interpretation

IT is an old story of one of the lieutenants of Satan who reported in great anxiety to his chief that Christianity had been introduced into several countries and threatened to take the world. "Never mind," replied Satan, "that will be easily handled. I'll institutionalize it."

That is always the danger—that the free flowing spirit of a new movement will become frozen into static forms; that the pure love of God in the souls of men will be diluted by secular ideas and motives; that the fresh organic life and growth will give way to a mechanical clatter. When that happens, life has ebbed away and men begin trying to carpenter and scaffold the institution.

That is the wrong end of our problem. We can never start with the institution and work backward to the original source and reason for a movement. We must start at the very headwaters. The superficial accumulations of tradition must be shaken off, and an immediate stirring and empowering sense of the living God must grip us. We start with God—with the God incarnate in Jesus Christ. Where he opened the deep springs of the spirit, there we must come. We must come each time as new seekers for new life. There, seeking becomes finding and the dead wood gives way to new growth.

This experience comes to us as individuals, but it must also come to us as a fellowship of seeker-finders. It is in the gathered meeting for worship, where in song or silence, in prayer or praise, we find the real meaning of fellowship. From that pentecost the fellowship begins to recreate the organization. The stilted forms become living channels of service. The board or committee hardly feels like an element of organization, but rather like a living member of the Kingdom of God.

So long as men cooperate in service, they seem to require organization. When that necessary orderliness of procedure comes into existence, it in turn requires some attention and the danger is that men spend the major portion of their time trying to keep it in order. Soon it becomes not a growing organization but a

(Continued on page 327)

The Devotional Life . . . A Page of Personal Helps

THE LEVELS OF PRAYER

The writer of this column is William W. Clark, Headmaster of Oakwood Friends School, Poughkeepsie, N. Y.

IV. Communion (continued)

No one is more conscious than I of the great psychological probability of the change that came to me the summer after I graduated from college, when God first became real to me. But—and here is the point that only adds infinitely more to the wonder of it—scientific analysis of the train of cause and effect, however accurate its guesses, cannot annihilate wonder at the very existence and purpose of the pattern of growth. Indeed, rightfully it can only make more wonderful its intricate miracle. Isn't there somewhere a doctrine of predestination? Men have filed it way in library basements as fit only for the interest of the researcher. As a Dogma, its place is there; but has anyone ever been converted—or fallen in love—who did not experience the live meaning of that word? Who has not heard in his heart, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world"? Who has not been struck dead and alive by the terrible, wonderful knowledge that he is chosen?

Now, I have heard of many strange conversions, but I do not think I have ever elsewhere heard of anyone being converted in his showerbath! God still speaks at diverse times and in diverse places! He chose a showerbath for my baptism, for that moment in my life which was to be hereafter its key, its incomparable, essential, all-important fact. Could I ever from that day pull a long face and assume a sober stare or a fanatical intensity when I preached Christ? Could I ever make my own conversion the burden of my message, take my own righteousness too seriously, fail to laugh at the rich humor of life or to be sensitive to its stark tragedy? Well, I could do these things, but the undignified manner of my conversion has helped me to avoid them.

God came—and life has never been the same for me. I have not always been true to him since then, but I have always been His. I have strayed, and far, but he has followed me and set me once more on that wonderful, narrow way whereon my feet first walked that night. I wrote a sort of poem about it from sheer exuberance. It said something of my stained and dirty and unworthy life, and of how Lord Jesus, in his infinite compassion, came and took my life all dirty as it was, took it in His strong and gentle hands and laid it on the altar before God. Then God reached down and got that sorry gift and gave it back to me; and it was not my life but the life of mankind, my brother.

Before, I had been at the helm of my life, steering my own course. Now, I knew God—and to him who knows God there can be no other helmsman for very long.

HOW I knew God I cannot say. I heard no voice and saw no vision. But with all my innermost conviction I can say that he opened my blinded eyes to recognize him and took me to be His child and servant.

I knew then the wonder of what He had been giving me all along, and how he had led me step by step to that hour. I knew at one and the same time that he was the source and inspiration of all good, that I was utterly dependent on him for all that was worth having, and yet that He wanted me, He had called me to be His worker. I was to be one of His stewards, a poor enough one but, I believe for reasons unknown, acceptable to him. With a self-depreciation which I believe was not false modesty, and with a confidence which I hope was not conceit, I entered into "the wonders of His glorious love and my unworthiness." I wanted more than anything else in all the world to do His will. What happened to me in the process was of no importance except insofar as it kept me from being true to God. That narrow way—one could trace it winding up ahead to the brow of a hill called The Place of Skulls, and one knew it went on beyond that place to Promised Lands of service.

I wanted to sing
And glory in my song,
I wanted a name
Ages long.

Then came a cry
And pain outside my door.
How could I hoard
My soul any more?

Transformed now, I pray
My name be never heard
Save only for Christ—
A living word.

Thus it is that never since that summer experience have I been able to doubt my call to a life of service in some form or other, absolutely regardless of such considerations as remuneration or security. In gratitude for this initial communion; in return for what God has done for me, I have nothing comparable to offer Him; but what I have I cannot withhold. There is my life, and the praise of my whole soul. These I can lay on the altar on which no worthy sacrifice but One was ever laid.

THE AMERICAN FRIEND Old Series, Vol. LVII, No. 21 New Series, Vol. XXXVIII, No. 21
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

James C. Matchett ..... Chicago, Illinois
Chairman of Council and Board
F. Chase Stevenson ..... Richmond, Indiana
Secretary-Treasurer of Council and Board
Edward A. Nusbaum ..... Richmond, Indiana

EDITORIAL COUNCIL

D. Elton Trueblood ..... Richmond, Indiana
Dorothy Lloyd Gilbert ..... Guilford College, North Carolina
Ashton M. Otis ..... Whittier, California

SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

THE FIVE YEARS MEETING

(Continued from cover page)

machine. Every breakdown is easily interpreted as a need for repairs. In reality the chief remedy is to get back to first principles, back to the roots from which it originally started.

The Five Years Meeting

The *organization* known as the Five Years Meeting is no exception to the human tendencies and weaknesses. We, like others, must strike again into the depths of spirit, if the organization is to serve its rightful place. There is one perennial question always raised by a planning committee for the Five Years Meeting sessions: Are these sessions primarily meetings for business or meetings for conference? Can we not answer that they are first of all meetings for worship, then meetings for fellowship and conference, and finally meetings for business? We cannot safely plan them for one emphasis alone. Worship—conference—business, these are the interacting factors which give spirit, vision and order to our meetings.

For several issues, we have been giving in these pages some insights into the historical development of the Five Years Meeting. One might view the nature of this body of Friends from the historical viewpoint. From that point of view, the Five Years Meeting seems almost like an inevitable result of our geographic and historical dispersion within the development of a continent. The Five Years Meeting, or something like it, had to be.

It is the recognition of many Friends that "each going his own way" spells not the Kingdom of God, but an anarchy that almost denies that Kingdom. We had to have one another as a demonstration of the very gospel we preached. It saved, in a measure, having our message become but "sounding brass," for we could not have fellowship without people — persons other than our own local neighborhood. We could not, nor can we now proclaim the Christian message of universal love unless we give evidence of possessing it. We cannot ask the nations, with all of their diversities, to live together in peace unless we exemplify our message. To preach without practising brings our words back like a hollow echo into our own ears.

We Start With Christ

Let us get one point clear—we do not start with a "Quaker" to find our way forward. We start with a Christ. If there is no redeemer at the heart of our message, then there is no remedy for our sin-sick world. To by-pass that great reality is to shout advice to the world when we should be healing it. We do not say, fundamentally, to confused men, "Straighten out your thoughts." We say rather, "Is your heart right with God?" If those deep motives and loves are misplaced, then minds cannot be set right. But if our emphasis is on the love of God through Christ, then the heart, in time, can harmonize the minds of men.

While we meet during these sessions, thousands of children are starving to death, or are growing up in a world of fear that will warp their minds and bodies for another generation. This is happening, not because men do not have the mentality to raise food and distribute it, or to plan international affairs so that mass murder is ended. It is happening because men's hearts are not right with God — God is love. Our mental abilities are ahead of our hearts in the building of a better world.

To Find Spiritual Balance

A body of Friends is not wholly unlike the individual and his health. There must be balance. As the individual requires a body to house his spirit, so does the fellowship of Friends. There must be a certain amount of organization if there is to be order and identification. But health does not depend alone on the body, but also on the spirit and mind which lives in it. When the reason for living has gone, the body exists but in vain.

There is a sense in which the parallel of the human body is a weak illustration of the Church, yet St. Paul used it as one of the greatest illustrations of all time. As an introduction to his canticle of love, he almost sings, in I Corinthians 12, of unity in diversity. It has been a hard lesson for Christians to learn. We tend to think that unity requires uniformity and hence our divisive tendencies to measure one another in terms of our separate patterns of thought or forms of procedure.

We have not learned Christ, Paul reminds us, if we have not learned the unifying power of love which not only includes but also uses our diversities. The Church of Christ is still struggling with that lesson. Now we are beginning, in some cases, to see and practice it. The World Council of Churches has introduced an over-arching idea as one hundred and fifty denominations come into a consultative relationship that promises and produces more than mere consultation. The day of a new Christian impact on our world is dawning. It will come to its zenith if . . . . . if the Church can find a deep integrating love that holds us steady as we meet with our diversities.

The Wider Fellowship

We meet in the Five Years Meeting sessions, therefore, not alone as a Five Years Meeting. We shall have other Friends around us, from London, Philadelphia, Ohio, Kansas, Oregon, Australia and elsewhere. From the World Council of Churches, Dr. Henry Smith Leiper will be present as an Associate General Secretary of that body. He will be with us for the entire week, contributing as a member of our assembled group. All of these will remind us of the wider fellowship, without which we would be much the poorer.

The Five Years Meeting is an organization, a business meeting, an identifiable fellowship and, let us believe, a spiritual order within the universal fellowship of Christians. We are meeting to worship, confer, transact business and plan for an advance throughout our membership. The Five Years Meeting sessions will have meaning if, within the necessary externals, we find again the eternal Christ, and renew our discipleship with him; if again we discover in our hearts the well-springs of the Eternal.

E. T. E.

The Power and the Glory

By Douglas V. Steere

Douglas Steere, now on an AFSC mission in Germany, wrote this essay on "Journal in the Night," by Theodore Haecker; Pantheon Press, New York; 1950; $3.50, en voyage to Europe.

FOR those who talk easily about the eclipse of the life of the spirit under Hitler Germany, Theodore Haecker's *Journal in the Night,* which appeared in Germany in 1946 and has now been translated into English, will be a disconcerting experience. For here is a record of a German's thoughts set down from 1939 until his death in April, 1945, and set down at the risk of his life. And in these intimate reflections, the unquenchable character of the free spirit of a Christian man is revealed in passages that wring both tears and surges of pride to be living on the same earth with a man who dared to see through the fog of his time and yet who felt his own quivering weakness and the unbearableness of what it confronted, apart from the faith that history was still in the hands of God—a God who does not change.

I first met Theodore Haecker in 1933 and had the privilege of visiting him again in 1937 and then in 1940 when his friends had almost given him up because of his frail health. He was a spiritual phenomenon that one found seldom in Germany—a writer who was not a specialist, a man who had come up the hard way and had never taken a University degree although he had had, thanks to the generosity of a friend, a short period at the University of Berlin. He was an employee of a publishing firm and worked all day at his post there. Only his evenings in his little flat above the office where he worked were his own for writing, and even these were shared in part by his family, his wife and three children, and by a weekly evening in a cafe where a little circle of spiritually minded friends gathered to share their interests as men and women do on the continent and especially in convivial Munich where he spent his adult life.

This quiet man, who speaks in the *Journal* of having been of a contemplative nature since childhood, wrote with fire in his earlier days, and such descriptive phrases as "Goebbels, the apocalyptic cretin" creep in here and there to indicate his gift. But when he entered the Roman Catholic Church in 1920, he renounced the focus upon satire that had marked his earlier work, and in the following years he produced masterful translations of Kierkegaard's *Journals* and of Newman's writings. Then came a little volume on *Christianity and Culture,* a fine study of Vergil, and a stream of important articles in *Hochland,* Germany's leading Catholic journal of literature.

From the outset Haecker had shown a penchant for diagnosing historical and social movements and he depicted the Nazi movement and its menace to Western culture and to the Christian way of life in an article called "The Swastika," which was in proof when the Nazis came into power. He was arrested and held for a time until some of his Catholic friends secured his release, but from 1933 on he was a marked man, forbidden to lecture, forbidden the use of the radio, forbidden to travel and subject to interrogation on the slightest pretext.

He went on writing on cultural themes and *Hochland* printed his articles until the outbreak of the war. Then with all medium of expression cut off, he confided his inmost thoughts to his *Journal in the Night,* which like all of his writings was written after the day's fatigue had accumulated and was written out of a slender capital of strength. "My nights are always the same: at first everything is dry and barren, and there is not so much as a drop to wet my tongue and give it life. Then, somewhere or other, a little stream springs up and soon the waters are rushing down and the bowl is not large enough to contain them."

The finished parts of this *Journal* were kept at the home of the editor of *Hochland,* Karl Muth, outside of Munich for fear the Gestapo should appear and search the Haecker apartment. This they finally did, and all would have terminated abruptly at that point had Haecker not been able to murmur "brief case" to his daughter who promptly swept up the case in which a number of pages of the *Journal* were contained, and hurried off to her music lesson under the eyes of the Gestapo.

The *Journal* itself is made up of short insights and aphorisms not unlike the form of Pascal's *Pensees.* Knowing his passion for Hilty, a Swiss lay-moralist of the 19th century, one suspects that he has followed Hilty's form as a suitable vehicle for these reflections even though he confesses that it was not the form he preferred. Tumbled together in this remarkable book are insights into the life of prayer; confessions of the character of faith; testimony again and again that all true philosophy begins in wonder and culminates there; comments on the character of the German people; flashes of light on last things; and shrewd penetrating remarks that reach out knowing fingers toward the core of our contemporary life.

But amid all of these things there runs a thread of common thought that surges up again and again as to the nature of history and to the character of Christian culture or civilization and to the genuine significance of this major apostacy that Germany under Hitler has embraced. "So much and so great evil has never been committed so consciously. It is the first definite apostacy in Christendom, or let us say the second, raised to a new power, if we reckon 1789 as the first—in the West." He saw that with the assertion of a greater power than that of God and the use of God only as a device to confirm the wisdom of the Leader, the teachableness, the humility, the acknowledgment of that basic natural law that defines the invisible boundaries that surround the personality of all its citizens, and that is the minimum on which peoples can deal with each other, all dissolved away and the nation would live only as long as the diabolical fever lasted. Yet in fact, through two and a half years he saw only one victory after another and the testing of his faith was pushed to the utmost. He even suggests that the "lead us not into temptation" in the Lord's prayer may refer to begging God not to wait too long in revealing himself when his adversaries seem to be carrying the day completely. "Show thyself, Oh Lord." Yet it is in the simple abject realm of faith where the reticent God, the inscrutable Father, compels man to cast himself on him without a sign, in the "my God, my God, why hast Thou forsaken me" moments, that the true character of faith is called for.

On the side of history and civilization, Haecker believes that God is always at work but that there is that freedom of freedoms so that no set of events could not be otherwise than they were. Each man and each people are in the hand of the providence of God, but they are also in the way of choosing whether they will yield to the highest freedom or choose the way of self exaltation and forget their truest

calling. The brittle, delicate vestment that is a civilization or a culture can be ruptured and cast off by the barbaric impulses that always lie slumbering close to the surface. Only as a man or a society recognizes its mission in revering something infinitely greater than itself can it escape the corruption that it bears in its own breast.

To read the lines of this gallant Christian faced with the destruction of his own country, but certain that greater issues were at stake, is to recover a sense that there is a private conscience which is the greatest asset any people ever possessed. Two passages form a suitable conclusion to a book which must be regarded as one of the noblest testaments to come out of war-torn Germany. The first refers to the personal events that befell him in 1944, less than a year before his death, "9th June. Friday morning towards ten o'clock. In the cellar. High explosive bomb. The house and my flat destroyed. Unbelievable destruction. Some good people, helpers, people who console me by being what they are and by helping . . . God is merciful. God is great. God is precise but magnanimous. What has happened to me is no injustice." And finally on the 30th of January, 1945, "The glory of Europe, its high point and the sign of its election, is that a sentence of Plato, which says that it is better to suffer injustice than to commit it, should touch from afar the divine revelation of Christ."

Once more *Pantheon Press* has made our contemporary Christian witness stronger by publishing a translation of this classic.

SPECIAL INTEREST GROUPS

In addition to the Special Interest Groups, to be held during the Five Years Meeting sessions, that were mentioned in the last AMERICAN FRIEND, the following groups also will meet:

American Friends Service Committee work will be the topic for a group meeting with Jack Kavanaugh and Howard McKinney.

Friends and World Order will be considered by a group with Wm. Merton Scott and some of the delegates to the UN Seminar leading.

The Nature of Man and its meaning for Quaker faith and service will be the topic for a group meeting with Raymond Binford.

Other groups meeting at the 4:15 free time for one or more days will be, as reported earlier: *Audio-Visual Aids for Local Meetings,* the *Rural Pastorate,* and *Children's Work.*

Friends Advance Sunday

Plans for Local Meetings—November 5

A recent issue of the AMERICAN FRIEND indicated that suggestions for the Friends Advance Sunday, November 5, 1950, would appear in this issue. We are looking forward to a general observance of the day throughout the Five Years Meeting. Each Meeting will determine the manner in which it observes the occasion. There is one factor that should be included in every program, however. Friends from coast to coast should dedicate themselves to a spiritual advance, in which they are aware of the fellowship that exists between the many Yearly Meetings that share in the Friends Advance.

This day of dedication comes immediately after the sessions of the Five Years Meeting. For a week, Friends will have gathered for worship, discussion, business, friendship and fellowship. The Emphases and Objectives of the Advance will be in the hands of all Friends, and suggestions for implementing these concerns will be available. With the impetus of such a gathering, it seems very opportune that those in attendance at the sessions here in Richmond should return to their Meetings and give all Friends some of the inspiration they have received.

Each day of the Five Years Meeting session is a complete unit, gathering the messages and discussions around a phase of the Advance. A local program might be arranged, in which the five topics for consideration are reviewed, as well as the business items in which Friends have found unity and have gone forward. The message in the meeting for worship should include the concern for Advance, possibly using the theme of the sessions, "Advancing with Christ through the Church."

Iowa Yearly Meeting has announced a "Friends Advance Week," November 5-12, with special meetings each night. Preparations are being made for a wide observance of the week, using the stimulus of the Five Years Meeting sessions and the materials made available at that time. We quote their announcement: "Let it be a living and vital promotion of spiritual life and power in every one of our meetings. It is our concern that the Advance program of the Five Years Meeting shall result in true spiritual advance which will eventuate in more diligent and faithful service for God and the church."

North Carolina is embarking on a four-year emphasis of Advance, using the same themes proposed for the Friends Advance. They are enthusiastic about the possibilities within their Yearly Meeting area.

Wilmington Yearly Meeting is also developing a three-year program of Advance with similar emphases. As their Advance goes forward they will doubtless use much of the material suggested in the Friends Advance program of the Five Years Meeting.

The *California Friend* printed the "Call to Advance" in full recently, and the Yearly Meeting is unitedly supporting the Friends Advance as it is applicable to their Yearly Meeting. These Friends on the west coast cherish the fellowship and interest of Friends across the country and are cooperative in the work of the Five Years Meeting despite the great distance that separates them from other Yearly Meetings.

We are glad for these evidences of unity and concern, and expect that other Yearly Meetings will report similar programs of advance as their Committees begin their Fall service and plan their objectives for the years ahead.

Other scriptural passages useful in a meeting of dedication, include the following: Exodus 35:1-10; Exodus 35:20-29; Nehemiah 2:1-8, 3:1-4, etc., emphasizing the shared responsibility; Psalm 8; Psalm 96; Psalm 122; John 15:1-17.

Hymns should be chosen that will create worshipful attitudes and also challenge the members to forward action. Such hymns as, "Lead on, O King Eternal;" "God of Grace and God of Glory;" "Jesus Calls us o'er the Tumult;" "Dear Lord and Father of Mankind," are indicative of the quality desired.

A special issue of a *Friends Advance Bulletin* will be available at the sessions of the Five Years Meeting. These leaflets are similar to church bulletins used weekly by many meetings, with Advance material on the front and back, leaving the inside pages for local use. They will be sold at cost, or one dollar for one hundred bulletins. If your Meeting wants a supply, send your order in, or have your members in attendance at the session purchase them for you.

It would be very helpful to me to receive copies of your program on November 5 so that I can visualize the extent of the Advance publicity, and also become more aware of the spirit of cooperation and Christian fellowship that is prevalent within the Five Years Meeting family.

Harold N. Tollefson

Friends and the World Council

By Algie I. Newlin

THE Central Committee of the World Council of Churches held its 1950 session in Toronto, Canada, under the weight of the crises which push in upon the Christian world from all sides. Though distance and political barriers kept many from attending the meeting, members from the Far East and Africa joined with those from Europe and America to deal with problems which today challenge the Christian Church. Among the matters that crowded the agenda of the Committee were many of vital concern to Friends. Refugees, freedom of worship, questions concerning war and world peace, race relations, recognizing conscientious objection, and evangelism today were outstanding among the subjects discussed.

The Central Committee "would remind all Christian people of their inescapable obligation to stand by those who, through no fault of their own, have lost home and country." With the International Refugee Organization slated to terminate its work in March 1951 the problem of the Displaced Persons looms large. Yet in addition to the uprooted people in this category there are in Western Europe more than nine million other refugees. It called upon the churches "to extend their help to suffering people wherever they may be located."

The denial of religious freedom, whether by political authority or by dominant religions was treated as a matter of grave concern to the World Council. In the face of instances of infringement on this right the Committee recommended "representation regarding infringements to the government or to the United Nations and to the religious authorities which have jurisdiction in the countries concerned . . ."

The world-wide race problem which found its way into the agenda of almost all the sections of the Assembly at Amsterdam 1948 was one of the major subjects discussed at Toronto. The World Council of Churches sees it as a great problem within the church as well as one of national and international significance. The Central Committee was anxious to find ways by which the World Council may be of assistance to local churches and interracial organizations "in seeking a Christian solution" to their interracial problems. Plans were set in motion for the selection of a committee to visit South Africa in order to study the problem first hand.

In the statement on "Korea and World Order," the strong commendation of the United Nations for its prompt use of military force in what was called "a police measure" was opposed by two members of the Committee. The Central Committee stood for "a united and independent Korea within the community of nations." It warned against "any tendency to irresponsible fatalism." "We must not regard world wide conflict as inevitable." "Atomic and bacterialogical weapons and obliteration bombing . . . imperil the very basis on which law and civilization can exist. It is therefore imperative that they should be banned by international agreement and we welcome any sincere proposal to that end."

The "Stockholm Appeal" was looked upon as "a strategy of propaganda rather than a genuine peace proposal." "It demands the outlawing of atomic weapons only" and provides for no "effective international inspection and control."

The Central Committee declared that "the conscientious decisions of Christians with regard to participation or non-participation in war are to be respected and that therefore all nations should make legal provisions concerning conscientious objectors." A committee was appointed to draft a "statement concerning the desirable principles on which such legislation should be based . . ." This committee will report to the Central Committee in 1951.

The Committee was informed that the purpose and jurisdiction of the World Council of Churches has often been misunderstood and misinterpreted. "It is not a Super-Church." It cannot speak for the churches. "Membership in the Council does not in any way mean that the churches belong to a body that can take decisions for them." "The purpose of the World Council of Churches is to bring the churches into living contact with each other and to promote the study and discussion of the issues of church unity." "The member churches of the Council believe that conversation, cooperation and common witness of the churches must be based on the common recognition that Christ is the Divine Head of the Body."

Plans for the Second Assembly of the World Council of Churches are in process of evolution. The Assembly will be held at Northwestern University in 1953. The 1951 meeting of the Central Committee will be held in Switzerland.

WHY WE MIGRATE

A statement by the group of Fairhope, Alabama, Friends moving to Costa Rica.

In making the decision to move to Costa Rica, we have felt a deep concern to be where we could best carry out our religious convictions. For several years now, we have seen our economy in this country become so involved with military effort around the world, that it is impossible to make a living without being involved in this war effort. A group of us now feel that we can neither cooperate with registration and service in the armed forces, nor continue to cooperate with extensive regulations and accept the profits of our present war economy.

Because of our concern over our individual responsibility for promoting the war system, we have considered for the past few years whether it was right to remain a part of this system. On learning of the freedom from militarism in the Costa Rican government and among her people, we have decided to emmigrate to that country.

We have told officials of the government in Costa Rica of our beliefs, and they have been very cordial toward us. However, we have neither asked for nor received any special guarantees or privileges regarding military service in the future, in the event the policy of the government should change.

The group which has definitely decided to make this move, if way opens, includes eight families with members ranging from infants to eighty years of age. While several trades are represented, all come from farm backgrounds and intend to establish family-size farms on previously undeveloped land in Costa Rica.

It is our hope that any community which might develop from this move may be a place where individuals can seek to carry out their beliefs stemming from the same religious convictions which are the basis of our pacifism. To this end, we will seek to live modestly and be of as much service to others as possible.

The 425 year old peace stand of the Mennonites was reaffirmed by the General Conference Mennonite Church at its triennial conference at Freeman, South Dakota. The Mennonites also announced that plans to move into Korea with relief services are completed.

The Israeli Security Minister, according to the British periodical, *Peace News*, has appointed a special committee to make provisions in the military law for the exemption of conscientious objectors.

Toward the Five Years Meeting

Reflections from London

By George H. Gorman

THE thoughts of many Friends in Britain will be turning to Richmond as Friends gather there for the Five Years Meeting, and it seems right to use these notes to give a brief introduction to London Yearly Meeting's representatives, who will be leaving this country in the next few days.

* * * *

The first to go will be Stanley and Edith Forward, who sailed on the Queen Elizabeth on September 29. At Friends House the week before he left, Stanley Forward was busily occupied in handing over the many responsibilities he carries as the Accountant to the Society of Friends in London Yearly Meeting. Since 1907, he has been closely associated with the work of the Central Office and between 1924 and 1926 was secretary to the committee responsible for the purchase of the site and the building of Friends House. Stanley Forward and his wife have for many years lived in London but recently moved to Cobban in the county of Surrey.

* * * *

Another representative, Elfrida Vipont Foulds, comes from the village of Yealand Conyers in North West Lancashire. Under the pen name of Elfrida Vipont she is well known as the author of a number of Quaker novels, one of the best known being *Colin Writes to Friends House*, which tells of the faith and work of Friends in story form for children. During the war, Elfrida Foulds and her husband, Percy Foulds, had much to do with the running of a school in the Manor House at Yealand for Quaker children living in large industrial towns of the North which were the object of enemy bombing. Elfrida and Percy Foulds have four children.

* * * *

From Birmingham, a large industrial city in the Midlands, comes Barrow Cadbury and his daughter, Dorothy A. Cadbury. During his business life, Barrow Cadbury was Managing Director of Cadbury Brothers, the chocolate manufacturers. For many years Barrow Cadbury has been prominent in the service of the Society and a regular attender at Yearly Meeting and Meeting for Sufferings. Friends have frequently benefitted from his wide business experience, especially through his membership on the Finance and Premises Committees. Barrow Cadbury shares deeply the concern for the Friends World Conference in 1952 and is Treasurer of the Conference Fund. One of his great interests has been the work of the Adult School Movement.

Dorothy A. Cadbury, who accompanies her father, has for many years supervised the Staff Welfare work at Cadbury's Bournville works. Her work as superintendent of the Mosley Road Friends Sunday School has been greatly appreciated by Friends; she has also taken an active part in the work of the Birmingham Sunday School Union.

* * * *

Eric and Esther Curtis need no introduction to readers of the AMERICAN FRIEND as for over a year now they have been living in Richmond, where Eric Curtis is on the staff of Earlham College.

Jack and Ruth Catchpool of Welwyn Garden City, who expected to be at the Five Years Meeting, are unlikely now to be able to attend because of the sudden death on September 20 of their eldest daughter, Joan, who contracted infantile paralysis.

* * * *

I have been most interested by the attractively produced booklet, *Advancing with Christ*, and was most struck by the insistent call to Christian discipleship. At a time when some groups of the Society of Friends in various parts of the world seem uncertain as to the basis of the Society, this call to a renewed dedication to the service of Christ is all the more welcome. Another point of particular interest to British Friends are the comments on the Ecumenical Movement and the World Council of Churches. Unlike the Five Years Meeting, London Yearly Meeting has so far felt unable to join the World Council, because Friends are not prepared to accept the creedal basis of membership.

* * * *

Friends in the Five Years Meeting can be assured of the prayers of British Friends that the gathering may be of much help to all who attend them and will assist all Friends everywhere to advance with Christ through the Church.

Whenever we find ourselves being unfair to our children, we ought to admit our error as honestly as we expect them to admit theirs. It's just as important for a child to learn how to forgive as to be forgiven.

Better Homes and Gardens

DINNER MEETINGS DURING SESSIONS

The Men's Meeting. The Men's Movements in several Yearly Meetings will be represented in a dinner meeting for fellowship and shared experiences during the Five Years Meeting sessions, Monday evening, October 23, 5:30 p.m., at Earlham College.

This should be an outstanding event in the sessions and should mark the beginning of a new group consciousness by men of the Five Years Meeting. In five Yearly Meetings the men have been organized and are promoting special projects of service within the Yearly Meeting. In this dinner meeting they will meet as representatives, though unofficial, from fourteen Yearly Meetings, ranging from Africa to California.

There is seating capacity for only 200 men. Tickets will be on sale during the Five Years Meeting sessions. The men of Indiana Yearly Meeting will have a greeting committee for the sessions of the Five Years Meeting and will sell tickets for the dinner.

For the first time in our history, a Five Years Meeting wide men's meeting will be held. Glen Switzer of California will serve as chairman. On the following Tuesday afternoon, there will be a report to the Five Years Meeting sessions from the men.

* * * *

The Women's Meeting. A nation-wide meeting of women Friends is not new. Perhaps they set the example for the new interest by men Friends. Formerly, as the Women's Missionary Union and now as the United Society of Friends Women, they carry on a vigorous program. Five Years Meeting wide conferences are held every two and one-half years.

During the Five Years Meeting sessions, the women will meet at dinner in the dining room at East Main Street Meetinghouse.

All Friends from everywhere, delegates and non-delegates, are cordially invited to the above fiestas of fellowship.

Failure of the United States to recognize Communist China was "a very decided mistake," according to Dr. John A. Mackay, president of Princeton Theological Seminary, and chairman of the International Missionary Council. Dr. Mackay said that the present danger is "that we alienate entirely the Chinese people and risk the tragic possibility of war with China." Dr. Mackay termed the outlook for Christianity in the Far East "hopeful."

The Five Years Meeting

IV. The Expanding Service—Social Impact

CONTINUING from the previous issue the concern for Christian Education, it can be said that one of the most active and effective departments of work, and one which has expanded greatly in recent years is that of Children's Work. Adult education and Young Friends activities suggest the necessity of work with children as a background for everything else in church building.

In conferences the director and editor, in the field of children's work, has assisted widely among Friends Meetings, conducted demonstration teaching, workshops, and has had many personal interviews with children's workers.

The *Penn Primary* and *Penn Junior Children's Teachers* have proved to be a great asset to the local meeting, along with the other literature for children. The *Friendly Year Book* is a good resource for workers with children. It can be ordered along with other literature.

In 1946 a Children's Workers Conference was held, and another is being planned for 1951. As in other departments of work in the Five Years Meeting, we are handicapped by great distances, so that only a few from each yearly meeting can be brought together for study and fellowship. It is therefore important to have yearly meetings represented by at least a few persons in all conferences held.

* * * *

The Board on Education might be better understood if it were called the Board on Schools and Colleges, for in function that is its work. It has served chiefly to bring together the heads of our schools for sharing of experiences and for making some common plans. Their Workshop held at Earlham College in 1948 has been one of the most effective conferences held under Five Years Meeting auspices.

* * * *

The Peace Association of Friends, formed in 1869, continued with that name until 1945, when the Five Years Meeting changed the name to the Board on Peace as requested by the Peace Association in 1940. Starting as a body representing certain yearly meetings east and west, it had gradually become a Five Years Meeting board in fact, and the change of name was in keeping with that fact.

Within the past five years, the Peace Board has developed a program of peace education and service far beyond any other years of its history. Prior to 1945, the *Messenger of Peace,* a publication of this board, was merged with THE AMERICAN FRIEND. Today the latter carries a page from this board, together with material from other departments, in alternate issues.

The present work of the Peace Board includes six special areas of service.

1. Literature from several sources is distributed and an occasional *Newsletter* is written and circulated to peace committees of the yearly meetings.

2. Conferences at the U.N. headquarters, in Washington, D. C., and in our yearly meeting areas serve the purpose of leadership training for peace action. Conferences are often co-sponsored with other agencies.

3. The itineration of the Secretary of the Peace Board brings to the local meeting up to date information and working ideas, assistance to peace workers, and circulation of literature.

4. The National Peace Speech Contest, held in several colleges of the United States, Quaker and non-Quaker, receives award money from this board for the winners.

5. Counselling conscientious objectors is no small part of the work of the secretary. A fact sheet for use with C.O.'s has been provided.

6. College lectureships in which the Chairman and the Secretary of the Board have visited Quaker college campuses for a week at a time have brought peace discussions and interest to college assemblies, classes and persons.

* * * *

The testimony of Friends against the use of alcoholic drinks has been historic and is probably as widely accepted by Friends as any other of their testimonies. The Board on Temperance has become the Board on Public Morals in the Five Years Meeting. The change in name symbolized a broadened concept of our responsibility for national sanity.

The chief impact of this Board has been through literature and occasional conferences in that area of concern. A regularly published news bulletin is sent to pastors and other workers in our local meetings, free of charge.

* * * *

A Social Order Committee, set up in 1940, has been working jointly with the departments of Peace and Public Morals and thereby has had the employed help of the Secretary of the Peace Board. Further uniting of these interests is under consideration, both for the purpose of having employed leadership and for lessening the machinery of organization.

There are other committees designed chiefly to serve Friends and Friends' Meetings more than to serve as an outreach to other countries or to affect national policies. These are committees on Evangelism, Ministerial Training, Stewardship, and the relatively new Committee on Pensions. The latter Committee supervises the building up of old age income, especially for the younger ministers, teachers and others in our meetings and institutions. Though only five years old, it has made significant progress in planning security for many of our workers.

The Committee on Evangelism has drawn our yearly meeting superintendents together almost annually and has fostered the visitation of Friends. It plans a conference on evangelism in the near future.

The Publication Board supervises and directs much of the work of publications, such as THE AMERICAN FRIEND and the Sunday School literature, as well as directing the Book and Supply House. By these agencies, many thousands of publications go into our meetings annually.

* * * *

A full summary of Five Years Meeting activities would include much more than could be listed in this and the three preceding articles. There is ample evidence that within the past decade a new level of service has been reached and that a greater day of fellowship and service lies ahead.

IN MEMORIAM

New England lost a beloved minister when on September 1 death kindly released from the suffering of a long illness, Harvey Jones, Pastor of the East Parsonsfield, Maine, Friends Meeting. He was a life long Friend, born in 1881 to Jesse and Mary Jones of Richland, Iowa.

He was a graduate of Penn College and White's Theological Seminary. His first pastorate was at South Muscatine and Bloomington, Iowa, but he then spent thirty-four years in New England, serving for the larger portion of time in Maine and New Hampshire. He was united in marriage in 1916 with Laura E. Hoag of Muscatine, Iowa, who, with their two daughters, Lucile Davis and Eunice Jones, of Portland, Maine, survives him. A sister, Mrs. Elm J. Lull, lives in Portland, Oregon.

A Friends funeral was held at the South Durham, Maine, Meetinghouse with James A. Coney in charge and Arthur Jones, Oliver M. Fraser, Lelia S. Marstaller and Gerald Haynes assisting. Interment was at South Durham.

The Sunday School Lesson

Prepared by Russell E. Rees

For October 29—Growing Through Reading and Meditation

Acts 17:10-12; Phil. 4:8-9; I Tim. 4:12-16; II Tim. 2:15; 4:13

Pausing before a magazine counter the other day, I was made to realize that the American people are a literate people. We surely do read a great deal, or at least we must look at the pictures.

The kind of reading referred to in this lesson is not just promiscuous reading, nor merely reading to pass away the time. Much modern literature is written for the purpose of diversion or recreation, not for encouraging spiritual growth. It may have its place, but its place is not in the present situation. Devotional literature is, strangely enough, literature which sends a man to devotion. It serves the dual purpose of pointing man toward God and His Truth, and at the same time of making him aware of his own need and unworthiness. Great devotional literature is almost timeless and dateless. Jeremy Taylor's *Holy Living* is as useful as when it was written. The Psalms span the centuries since their creation without difficulty. The Gospels will come alive to any modern man who will read them with care.

The practice of daily reading of the scriptures in the family has a far-reaching influence. It is a cooperative discovery, the meaning of which is intensified by the fact that the various members of the family hear differently, but at the same time hear the same words. I doubt if divorces would often happen in families which read the scriptures in the early morning together. It is not magic, it is merely what Paul points out as being good practice, namely thinking of the true, honest, just, pure, lovely things together, and letting them take hold of us day after day.

Almost as important as the reading however is the meditation upon the reading. It has been said that some people read like an hour glass, the material passed through without leaving any result behind. Now meditation need not always be a formal affair. Often the art of meditation is simply the art of using the bits and scraps of time which might otherwise be wasted. Men do not always become wise by reading; they only become wise as they understand, and they only understand as they consider and muse upon Truth. Our busy lives may cheat us of the pearl of great price, the seeing of the meaning of our lives.

It would be a good thing for all of us to learn to sit still for a brief time every day. The discipline of silence is a much needed discipline in a world of noisy radios, auto horns, and machines. Tension is one of man's worst enemies. God must have a hard time getting through to us if we are so intense and strained. To be able, not only to relax, but to be quiet in the conscious presence of God, to rest in his care, to be still and know that He is, to hold oneself in expectancy before Him, is to be renewed in one's soul. Into this quietness there often comes the clear word of guidance, the sense of well-being, the assurance of God's love which is the very redemption of life. Meditation becomes communion, thought becomes prayer, quietness becomes strength. It is in such moments that one is sure that growth has happened, although we may not be able to fully explain it.

Questions:

1. Do you think there is danger in reading too much? Too little? How do you judge your reading? What should be the end result of reading?

2. Have some one read Chapter III in Hornell Hart's *Living Religion,* and discuss his technique of meditation. Practice his suggestions and later compare results. Are they helpful?

For November 5—Overcoming Temptations

Matt. 4:8-11; John 6:15; Rom. 13:12-14; I Cor. 10:12-13

Sin is often the misuse of something which in itself is perfectly good. Thus self-assurance is good, but arrogance is evil; thrift is a virtue, but penuriousness is a vice; obedience is to be commended, but subsvervience is a sign of weakness. It should be remembered that nothing is a temptation unless it is attractive. We are never tempted to do that which we have no desire to do. In the story of the temptations of Jesus we must remember that the things which came to him as temptations were all attractive things; using one's power to provide food, gaining the acclaim of the world and its support for one's ventures, demonstrating God's care for his servants. Do we not all want those things? At what point does the desire for them become an evil?

It is also well to realize that "angels minister to a man" when he has resisted a temptation. There is great strength in the fact that once you have resisted the evil of a situation, it can never come again with quite the power it had before. To multiply these times of overcoming is to build up the character of the individual. It is often good advice to remind the tempted that they have only to resist one temptation at a time. If you deal with one, then you can turn your attention to another one. People do not become strong or good by one mightly leap, but by many small advances and by overcoming several small temptations.

It is good judgment not to trifle too much with evil. Sometimes it is the part of wisdom to run away from it. When they wanted to make a king of Jesus, "he departed into a mountain." No doubt he had moral strength enough to stay and defeat the temptation, but by turning away from it altogether he lessened the power of the temptation.

The positive answer, however, is the best one in the long run. The man who always remains on the defensive is likely to be weak. Paul's suggestion is the ultimate way of living a victorious life; "Put ye on the Lord Jesus Christ, and make no provision for the flesh," We do not live by what we do not believe, nor by what we fear, nor by what we would avoid. We live finally by our faith, our affirmations, our loyalties. There is no room for evil in a man who with all his heart and mind and strength loves the good. The Christian man is not strong because he hates sin, but because he loves God. And if his love of God is complete and total, then his tendency to evil is gone.

The reply of Jesus to his temptor is the best one for all temptations: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." We get into trouble when we divide our allegiances. The gods which bid for our worship today are the love of popularity, the desire for comfort and ease, the indulgence of the body, the hunger for power and such things. We are vulnerable until we have another God who is greater and more commanding than these lesser ones. This greater God, if we believe in Him, love Him, and are His with all our capacities and abilities, will make a way of escape from all the evils of the world.

Questions:

1. Does the golden text suggest that it is a good thing to be tempted? What do you think about it? Does this mean we should put ourselves in the way of being tempted?

2. Does a man ever come to the place where he is not tempted?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

DRAFT REVISION CONSIDERED

Recent headlines reveal that the House Armed Services sub-committee is investigating army use of manpower and the draft. The hearings have been prompted by some of the following problems:

1. Up to sixty per cent of prospective draftees have been rejected for failure to meet army standards, physical and mental.

2. Inductees through Selective Service with dependents are being deferred while those in reserves and National Guard with dependents are being called.

3. Doctors, dentists, and allied technicians have been very slow to respond in volunteering for the services — this despite the revision in the draft law recently passed by Congress, which makes it possible to induct these persons, in particular, those who received their training at army expense during World War II.

4. Are the army's mental and physical standards too high? During July the number of draftees rejected was nearly sixty per cent, forty-five per cent for physical and mental reasons and fifteen per cent for educational deficiencies. Can the army use some of these men in non-combatant jobs which would release able-bodied men for line service?

5. Should new legislation be introduced to Congress which will make sure that the men required under the three million man army will be available?

General Hershey, Director of Selective Service, made the following recommendations in his testimony before this committee: (a) That eighteen and one-half year olds be called up for six months basic training before regular service at nineteen. The present law does not permit induction until nineteen. (b) That the term of service be increased from twenty-one to thirty months. (c) That dependency deferments be changed to call up those with dependents other than wife and children. (d) That a number of those now classified 4-F, physical deferment, be called up for special non-combantant duties which would release able-bodied men for combat service. (e) That the age group of nineteen to twenty-five be kept as the limits within which to draw the men for induction.

A recent interview with General Hershey reported in *U. S. News* is revealing. In two points made during the conversations, the General is quoted as saying: "We are in a program which will last a generation." In another place he states: "Personally, I believe we are emerging more and more in the world we live in, toward breaking down the barriers between the two (civilian and military life) anyway, and whether a man serves, or where, is not necessarily going to prove anything in the world that is ahead of us.

"I, therefore, think that some of the arguments about somebody being safe for civilian life are unrealistic because the definitions of war and peace are no good any more. And in case of an attack you will be safer in the armed forces than in the ordinary city."

We ought to consider very seriously the implication that American life shall be so changed that it will be expected that every one shall spend a part of his lifetime in military service. Isn't this what many of our ancestors came from Europe in the past generation to avoid?

Currently, there are no changes proposed in the status of conscientious objectors under the Selective Service Act.

* * * *

LIQUOR ADVERTISING LEGISLATION

The vote of 7-6 (with all members of the Committee voting) by which the Committee on Interstate and Foreign Commerce declined to reconsider the Langer Bill to outlaw alcoholic beverage advertising in interstate commerce, much more truly indicates the strength of the measure than the former vote, which was taken under unusual circumstances.

Senator Brewster, by courtesy of the Committee, had been permitted to move the reconsideration. The proponents of the Bill are under obligation to him, to the chairman of the Committee, Senator Johnson of Colorado, and to those who supported the measure, nor do they have any complaint of discourtesies or unfair treatment at the hands of its opponents.

It is very much to be doubted, however, that some of the senators who voted against reconsideration, acted in accordance with the wishes of their constituents.

This, or another bill directed against the present scandalous and injurious liquor traffic, will certainly be offered in the next Congress and it is quite probable that Mr. Bryson's Bill, having a similar purpose, will be brought to the attention of the House of Representatives.

The demand for relief from the spectacular and highly offensive magazine advertising, such as the "man of distinction" promotion of whiskey, and the "home life in America" series of beer advertisements, called to the support of the Langer Bill the authorized protest of more than fifty million people. Indications point to support for the measure from an additional fifty million. The proponents of this legislation, upon a careful and prolonged study of sentiment, are convinced that at least half of those who drink and oppose what is ordinarily known as prohibitory legislation, nevertheless recognize the pressing necessity for advertising reform.

If the liquor interests, and in particular the beer interests, were actually attempting to provoke ill-will among the public at large, they could hardly do so more effectively than by advertising on the radio and television and by flaunting their highly colored promotion in magazines which come into the homes of people who have been taught in schools and in churches, that the alcohol custom is unfortunate, because of its vast injuries to the social welfare, and its promotion is an evil of gigantic proportions.

The vote in the Senate Committee on Interstate and Foreign Commerce represents a distinct advance but it is not a conclusion of the matter. To those liquor advertisers who are exploiting not only the men and women, but the children of the country, through their home-invading promotion, we say this: "We will see you again, gentlemen—perhaps at Philippi."—The Clipsheet

* * * *

St. Paul, Minn.—A letter from Governor Luther W. Youngdahl stating some of his reasons for not drinking was published in the June and July issue of *The Spotlight*. The letter said:

"I do not drink. This is my policy because I find life filled with so many challenging tasks and demands. To meet them, I must have the full benefit of all my spiritual, mental, and physical capacities at all times.

"I have never found a need for the so-called 'lift' of intoxicants. I need no 'pick-up' to enjoy myself whole-heartedly at a social gathering. Nor do I require it to relax from strenuous duties. To me, the exhilaration of outdoor life, the joy of good music, the companionship of family and friends, the comfort of religious faith provide lasting sources of happiness with which liquor does not mix."—The Clipsheet

As I Remember It — A Review

By Esther B. Jones

As I Remember It—Forty-Three Years in Japan, by Gurney Binford; Privately printed; $3.00. Distributed by Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

GURNEY AND ELIZABETH BINFORD

As an admiring younger colleague of the Binfords for ten years, I was continually overwhelmed with their indefatigable devotion. They depended on daily revelation of the will of God for each day's work, but their co-workers sometimes felt they over-persuaded God to give them more to do than human frames could stand. Certainly they did more in a day than the rest of us could. Yet they both lived to ripe old ages, and never let up. This book is an account of their remarkably active and fruitful work.

This book of Gurney Binford's is a peep-hole into the real life of a missionary. The beginnings, the strains, the joys, the sorrows, the yearnings, the satisfactions, and all the activities of the daily round are clear and vivid. For anyone really interested in what a missionary does and feels and how he lives, this book is most important.

Besides the many sided work, we are given a clear picture of many customs and conditions in the country of the Binford's choice, Japan. Barely emerging from feudalism when Gurney Binford went there in 1893, Japan had become an economic and menacing military power among other nations before he left in 1936. He found an educational system not yet including more than primary school for girls, so that missions gave all the high education for women. He left not only a 500 pupil Friends Girls School, among other mission high schools, but several colleges for women. Also he saw the rise of many influential feminine leaders who worked hard for suffrage and other reforms.

From the hated "foreign religion," he saw Christianity become respected by some as the faith of many leaders, and finally recognized as one of three official religions. From a struggling group of Friends directed in their work and organization by the foreign missionary, he saw Japan Yearly Meeting emerge, an independent organization, relying on American Friends only for the salaries of missionaries and help with bulidings and extension work. From a city where Christians were persecuted, he saw Mito become the seat of several growing churches. And at the age of 57 he had the courage and statesmanship to launch on a new career of evangelism in a smaller rural center.

Never having children of their own, the Binfords really adopted their spiritual children, and the great correspondence they always carried on was proof of their spiritual children's dependence on them for nourishment of the spirit. Many spicy anecdotes and stories of interesting people enliven the book. For understanding, interest, history and humor, this is a book to enjoy.

THE FRIENDLY YEAR BOOK

The *Friendly Year Book,* a mimeographed bulletin, has been issued by the Children's Department of the Board on Christian Education. This year marks the second issue which has been prepared. The purpose of the *Friendly Year Book* is to help children's teachers in the local Meeting plan their work throughout the year more effectively.

Each teacher of boys and girls who receives the Penn Primary and Penn Junior Children's Teacher has been sent one of these plan books. If you are interested in obtaining a copy, write the Children's Department, care of Olaf Hanson, 101 South 8th Street, Richmond, Indiana.

RETURN FROM NANTUCKET

The sky, the sea, are blanketed in gray,
Blending from foggy mist to the dimpling white
Where the vessel's wake of evanescent spray
Leaves sudsy wrinkles; there the gulls, in light
And darker gray, like some pursuing fate,
Swirl down in veering, curving, criss-cross lines
Of graceful living arcs, from which pulsate
Their cries, till sound with motion intertwines
To give the grayness a vitality
That synchronizes with the force we feel —
The throbbing force—that seems, irrevocably,
To lead us on to shores none can reveal —
Then the boat sounds its low, deep-throated warning
To end a mood strange as creation's morning.

HELEN HIGGINS

CYCLE OF SEASONS

Autumn resembles one of her own lovely leaves,
  Too enchanting to last —
A pageant of color . . . beauty to take one's breath . . .
  One breath, and it's past.

Past like a page in an album — candle blown out —
  Past like a song;
Yet present, it lives with us still as a love and a dream
  The dark winter long.

And each lovely leaf, as it sinks from sight on the ground,
  Soon black and forlorn,
Crumbling, becomes a part of the black earth beneath —
  And of each new leaf born.

HELEN HIGGINS

Friendly Life — Far and Near

One of this year's issues of *Amerika,* the U. S. State Department magazine circulated in Russia, featured an article on American Friends.

* * * *

Reuben J. Payne, Minister of the Mount Airy Friends Meeting, and his wife Ethel have moved into a new parsonage. An Open House evening was held early in October.

* * * *

T. Vail Palmer, Jr., a 23 year old Philadelphia Quaker, is now under $500 bond for refusing to register under the draft law. He has been a student at the University of Pennsylvania.

* * * *

Joy Newby, William Penn College graduate of 1948, will enter the Religious Education School of the Hartford Seminary Foundation in January to do graduate work in the field of Christian education.

* * * *

Two William Penn College students, Virginia Williams and Marion Holderith, and a Penn graduate of '50, Mildred Smith, have had poems published in the 1950 *Brochure of Poems,* published by the Iowa Poetry Day Association.

* * * *

Your pre-Christmas tree might invite presents for the Seneca Indian children. Ermin and Ruth Perisho, Wyandotte, Oklahoma, indicate their hope that, as was done last Christmas, Friends may remember the Indian children with packages of gifts.

* * * *

A Pendle Hill Extension Institute will feature Gilbert Kilpack, Extension Secretary of Pendle Hill, and Douglas Auchincloss, Religious Editor of *Time,* in a two day meeting held October 13 and 14 at the East 15th Friends Meetinghouse in New York.

* * * *

Ernest Weed has accepted a position as superintendent of building and grounds at Springfield, North Carolina. He and his family have formerly been at William Penn College, where he worked in the same capacity. They are living in the new part of the Allen Jay home, the older part of which has been restored and furnished with authentic period furniture.

* * * *

Powell House, a Refugee Center in New York where new and native Americans could share each other's ideas and cultural experiences, is closing after seven years of activity. Martha Balderston, Director, will spend some time in Syracuse, New York, with her daughter, Ruth Cope.

* * * *

The Guilford College Meeting has given a hearty welcome to their new pastor and his family, Charles, Lucille and Sherwood Thomas. The recognition has included a reception, a "pounding," a baby shower and a new parsonage!

* * * *

The Social Order Committee of North Carolina Yearly Meeting is emphasizing the study of prison conditions this year. County jails especially are found to be sub-standard, and Friends in those counties which have federally non-approved jails are urged to try to help raise the standards of those prisons.

* * * *

Lyle Tatum is leaving the directorship of Quakerdale Farm, near New Providence, Iowa, to become Executive Secretary for the Central Committee for Conscientious Objectors, headquarters in Philadelphia. He will assume his duties there on November 1, replacing Caleb Foote, who is now studying law.

* * * *

Richard P. Newby, Minister of the Friends Meeting in Minneapolis, Minnesota, is one of a group of eleven Protestant ministers in that city forming a pacifist fellowship. The group, which calls itself "The Fellowship of the Concerned," is seeking to enlist others in an appeal for an alternative to war.

* * * *

An all-day get-together for Displaced Persons and their sponsors was held this fall at Bellfontaine, Ohio, with nearly 500 persons attending. Bill Norris and Wendell Lamb of Amboy Meeting, Indiana, took Stefan, Alexandra and Louisa Tschmil. Such get-acquainted gatherings might well be planned for other districts that have settled D.P.'s.

* * * *

Stephen Simon, twenty-one year old Earlham College senior from Towsen, Maryland, is out on $5000 bail, pending appearance before the federal judge for arraignment. Steve, who served three months in a federal penitentiary last summer for refusal to register for the draft, failed to report for induction on September 1. He is a conscientious objector.

* * * *

Elton Trueblood, author and Professor of Religion and Philosophy at Earlham College, has been staying at Charney Manor during the last weeks of his visit to England. The Manor is held to be the oldest inhabited house in England. It now belongs officially to Friends, and serves as a center for conferences and a place of inspiration for individuals.

* * * *

Harry T. Silcock, an English Friend, has accepted the invitation of the Friends World Committee for Consultation to act as its Secretary until the 1952 Conference. During this period the office will continue in London, working in close conjunction with the offices of the 1952 Conference Committee. Harry T. Silcock will continue to act as the Clerk of this committee.

* * * *

Through Fred L. Ryon, retired Friends minister in Spokane, Washington, the AMERICAN FRIEND has received information on William Allen, a Negro Friends minister who was a very well known evangelist in the latter part of the 19th century. The exact date of his death is unknown, although it probably was during the early part of this century. The AMERICAN FRIEND is grateful to Fred Ryon, and would appreciate definite information on any other Negro Friends ministers.

* * * *

The National Council of Churches of Christ in the U.S.A. will hold its Constituting Convention in Cleveland, November 28-December 1. Aside from the official delegates being sent by Friends, there is an opportunity for a large number of visiting delegates to attend. The registration fee is $5.00. If there are Friends who would be interested in attending these important meetings, they should write at once to the Five Years Meeting offices, 101 South 8th Street, Richmond, Indiana.

* * * *

Carl and Eunice Darnell, with their four children, who have lived near Sheridan, Indiana, will assume the management of the Friends Demonstration Farm in Tennessee and serve as pastors at Farr's Chapel. They replace Charles and Charlotte Scott, who will move to Westfield, Indiana, to become the pastors of that meeting. A beautifully illustrated booklet on the Tennessee Demonstration Farm is still available from the Board of Missions in Richmond for ten cents.

* * * *

The 14th annual Social Service Conference in Philadelphia, sponsored by the two Philadelphia Yearly Meetings, will be held October 23. "The White House Conference and Friends" is the

theme for the conference, touching on the forthcoming midcentury White House Conference on Children and Youth. A tour of juvenile institutions, a speech by Manuel Kaufman, a drama on the care of children, and a discussion led by Phoebe Bailey, former head of the AFSC Institutional Service Units, will make up the program.

* * * *

Forty representatives from the Friends Committee on National Legislation, the American Friends Service Committee and other Friends' peace groups participated in a Seminar on the United Nations, held September 25-28. Quaker House in New York City served as headquarters and the Seminar was under the direction of Elmore Jackson. The opening session dealt with the Korean situation. A wide range of subjects, including the Quaker program for the support and the development of the UN, came under consideration. Faculty members included experts from the various delegations. Among the Five Years Meeting Friends attending were W. O. Mendenhall, Mr. and Mrs. Byron Haworth, Robert Rumsey, Roy Clampitt, William Fuson, Miriam Levering and Fred Reeves. The last four represented the Five Years Meeting Peace Board.

Friendly Fellowship

PORTLAND, INDIANA—The men of the Portland Meeting of Friends have held their initial meeting to organize a men's group.

A Sunday School and Church picnic at Quaker Haven was attended by fifty-nine members of the meeting, ages ranging from three to ninety. The all-day picnic was planned by the Christian Education Committee.

* * * *

NEW PROVIDENCE, IOWA — Keith and June Sarver of Watseka, Illinois, have completed two weeks of evangelistic services at New Providence. Dr. Worthy A. Spring and his wife Etta began pastoral duties at New Providence on September 1. Dr. Spring was formerly president of Kletzing College at University Park, Iowa, and has also served as president of Cleveland Bible College.

* * * *

PROVIDENCE, RHODE ISLAND—The third annual Joint Workers Conference for New England and the two New York Yearly Meetings was held at Moses Brown School, Providence, R. I., September 11-13. Henry Cadbury gave two lectures on the new Bible translation. L. Ralston Thomas, Principal of Moses Brown School, Ernest Lamb of California, Bernard Walton of Philadelphia and James Coney of New England Yearly Meeting shared in the leadership of the conference. Themes for the series of panel discussions included "Quakerism and Evangelical Thought," "Methods of Social Change" and "Organized Christian Cooperation."

* * * *

MUNCIE, INDIANA — The Fall Conference of the Women's Society of Indiana Yearly Meeting was held at Muncie on September 19. Messages were given by Merle Davis and Miguel Tamayo concerning special needs on the mission fields. Jeanette Elissa, a young Arabian girl who is attending Taylor University, told of the inspiration received in her early years while attending Friends Girls School at Ramallah, Jordan. The editor of the *Missionary Advocate*, Mary Farquhar, spoke of the opportunity offered for mutual help through the paper. Wilbur Beeson, who is preparing for medical missionary work in Africa, made an urgent call for obedience to the "great commission." Muncie Friends were hosts to the 557 persons in attendance. An offering of $375.55 was given for the new meetinghouse at Banes, Cuba.

When Loved Ones are Away from Home

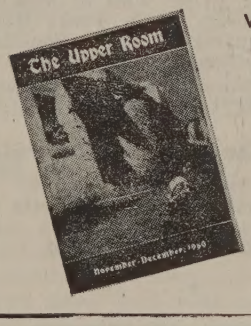
EVERY family with loved ones away from home can experience the joy of daily spiritual fellowship by sharing the same devotions in The Upper Room. When your young people go into service, to college or off to work, help them keep in close spiritual contact with home and home church through daily devotions. Give them copies of The Upper Room as they go and mail them copies of each succeeding issue.

It costs so little, benefits are so great! Single copy, 10 cents. Ten or more copies of one issue to one address, 5 cents each. Individual subscriptions, 50 cents a year (less than a cent a week).

THE UPPER ROOM

The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE 4, TENNESSEE



With this issue, the 100,000,000th copy of The Upper Room will come from the press and go into use in personal devotions or at a family altar. This is a phenomenal record in the field of religious publishing. Through the Upper Room, God has found his way into many hearts. Messages of inspiration and strength have fitted daily needs. Emphasis on Bible reading and prayer have opened new vistas.

Those who share the responsibility for The Upper Room hope you will join them in the prayer that this ministry may become more fruitful in the days ahead. Help its ministry by giving it to others.

BIRTHS

HADLEY — To Horace M. and Hilda Humpke Hadley, a daughter, Hildreth Ellen, on September 13, at Indianapolis, Indiana.

HARRIS—To Isaac and Mae Harris, a son, James Edward, on September 19, at Guilford College, North Carolina.

KNICKERBOCKER—To Hugh and Gladys Knickerbocker, a girl, Barbara Ann, on August 9, at Poughkeepsie, New York.

LAUGHLIN—To Donald and Lois Wood Laughlin, a daughter, Janet Lucille, on September 10, at West Branch, Iowa.

MCCONNELL — To Gerald and Katherine Lorena Poole McConnell, a son, Thomas Malcolm, on September 17, at Muncie, Indiana.

MULFORD—To Stewart and Gertrude Mulford, a son, Walter Arthur, on August 26, at Van Nuys, California.

STREIGHTOFF — To Frank Hatch and Anna Mitchell Streightoff, a son, Frank Hatch, on September 22, at Indianapolis, Indiana.

THACKER — To Robert Jr., and Ruth Thacker, a girl, Deborah Jane, on September 15, at High Point, North Carolina.

TOWNSEND — To Ralph M. and Katherine Townsend, a son, Thomas Ralph, on July 26, at Indianapolis, Indiana.

WANTED: Position as companion, Indiana or U.S. travel. Education: Short Ridge, Earlham, Indiana, Columbia. Co-owner Los Angeles nursing home nine years prior to 1943. Not R.N. Write Box NMO, American Friend, Richmond, Indiana.

MOTHER, 28, needs work in home where two small children are welcome, or work to do in own home for small income. Location in Friends' community preferred. Some secretarial training. Write Box JE, American Friend, Richmond, Indiana.

FRIENDS BOARDING SCHOOL
1837 1950
"OLNEY"
BARNESVILLE, OHIO
An Accredited Four-year Boarding High School for Friends' Children
For information address
BYRON G. THOMAS, PRINCIPAL

MARRIAGES

HARLAN-STANLEY—Carolyn Ruth Stanley, daughter of Adrian L. and Sarah Marie Stanley of Terre Haute, Indiana, to Charles Maurice Harlan, on July 23, at the home of the bride, with Rev. C. G. McCronklin officiating.

RHODES-KELSEY—Alma Louise Kelsey, daughter of Mr. and Mrs. Hadley H. Kelsey of Wilmington, Ohio, to William W. Rhodes, on September 9, at the Wilmington Friends Meeting. A. Ward Applegate officiating.

WHEELER-TAIT — Rizpah E. Tait to Forrest E. Wheeler, on September 2, at Worcester, Massachusetts.

ZOELLNER-FLITCRAFT — Joyce Flitcraft of Chicago, Illinois, to Richard Zoellner, on September 10, in Hilton Chapel at Wilmington College, Garfield Cox officiating as minister.

WEDDING ANNIVERSARY

LONGSHORE — James and Estella Aye Longshore, members of Watseka Monthly Meeting, Illinois, observed their sixty-fourth wedding anniversary on September 9. Their children are Edna Plankael, Watseka; Helen McCown, Gary, Indiana; and James Longshore, Brazil, Indiana. On their anniversary day they attended the wedding of their granddaughter, Helen Louise McCown, to Robert Klinefelter at Gary, Indiana.

POETRY CONTRIBUTOR

HELEN HIGGINS, Liberty, Indiana.

Get your Vitamins the natural way! Take Haydens Wheat Germ daily for vim, vigor, and vitality. Nature's richest source of Vitamin B1. Sent fresh from the mill postpaid for $1.00 for three 10oz. pkgs. West of Mississippi and in Florida, $1.15. PERRY HAYDEN, *Pres.*, Dynamic Kernels Foundation, Dept. AF, Tecumseh, Michigan.

Where the quiet dignity of Home
and
The Spirit of Friends awaits you.
A Recognized Hotel
★ ★
THE WHITTIER
15th & Cherry Sts., Phila. 2, Pa.
Evan B. Whitacre, Manager

BE SECURE BE PROVIDENT
PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

DEATHS

DAY—Clark W. Day, on September 23, at Indianapolis, Indiana, aged seventy-four. He had been a physician for nearly fifty years. Active in Friends work, he was serving as Presiding Clerk of Indianapolis Monthly Meeting of Friends at the time of his death. He is survived by his wife, Ethel Stubbs Day; two daughters, Eleanor Day Holbrook of Westwood, New Jersey, and Dorothy Day Sexton of Richmond, Indiana; and seven grandchildren. Funeral services were held at First Friends Church in Indianapolis, Herbert Huffman in charge. Interment was in Crown Hill cemetery.

DURYEA—Mattie E. Duryea, on September 17, at Long Lake, Michigan, aged eighty-two. Born in Wisconsin, she came as a girl to Michigan with her parents. In 1888 she married Ellsworth E. Duryea, who preceded her in death. A member of the Long Lake Friends Meeting, she has been one of its faithful workers. She often took an active part in the worship services, gave appropriate readings at many social meetings, and served as an elder of Long Lake Meeting. She is survived by two daughters, Hazel Tilton of Long Lake, and Nila Spears of Traverse City, Michigan.

EDINGER—Bertha Comfort Edinger, on August 24, in Des Moines, Iowa. She was an honorary elder of the Des Moines Meeting.

HANSON — Edward Hanson, on September 7, at Madison, Wisconsin, aged seventy-nine. Born in Green County, Wisconsin, he was educated at the University of Wisconsin, and entered the field of journalism. After his retirement in 1939 he made his home in Madison and became a member of the Meeting, serving as Secretary for several years, and as a member of the Ministry and Oversight at the time of his death. His wife, Harriet Elizabeth Stuntz Hanson, passed away in 1941. Surviving are four sons and two daughters.

HAWKINS — Charles L. Hawkins, on September 26, at his home south of Farmland, Indiana, aged eighty-four. He was a member of Poplar Run Meeting. For several years, he served as statistician of Indiana Yearly Meeting. He was interested in mission work for a number of years.

HAWORTH — Alton M. Haworth, on July 16, at Christ Hospital, Cincinnati, Ohio, aged seventy-three years. The son of Isaiah and Mary Johnson Haworth, he was a lifelong and valued member of Dover Friends Meeting near Wilmington, Ohio. Survivors include his widow, Mabel Doan Haworth, one daughter, Margaret Haworth Hadley, and one sister, Delina Hunnicut. Services were held at Dover Meetinghouse in charge of Raymond Chapman and Hugh J. Wright. Interment was in Sugar Grove Cemetery, Wilmington.

HOLLOWELL — Richard L. Hollowell, on September 14, at Asheboro, North Carolina, aged eighty-seven. A graduate of Earlham College ('85) Richard Hollowell was always concerned for the welfare of his Meeting, his Yearly Meeting, Guilford College and Friends in general. He occupied numerous important positions locally, among them the clerkship of the Monthly Meeting and of the Meeting on Ministry and Counsel. He was a member of the Guilford

College board of trustees for a quarter of a century, being chairman at the time of his passing. His wife, Hettie Overman Hollowell, and their sons have supported and cooperated with him in all his concerns and endeavors. The funeral service was held at Asheboro Street Meetinghouse, conducted by his pastor, O. Herschel Folger, assisted by Clyde A. Milner and Philip W. Furnas, with burial at Springfield, North Carolina.

JOHNSON — Myrton L. Johnson, on July 27, at the Henry County Hospital, New Castle, Indiana, aged seventy-four. He was a life-long member of the Rich Square Friends Meeting. He was graduated from Earlham College in 1897. After teaching for eight years in Henry County schools, he engaged in the occupation of farming. He was actively interested in the work of the church and in civic and community affairs. He is survived by his widow, three sons, one daughter and six grandchildren. Services were conducted at the Rich Square Meeting by Neil D. Newlin, Hollandsburg, Ohio, and Murvel Garner of Earlham College.

KELLUM—Wilbur Hadley Kellum, on September 13, at Fairfield, Indiana, aged eighty-six. He was a birthright member of the Fairfield Meeting and had lived his entire life in that community. Survivors are his daughters, Mrs. O. R. Spitler of Chicago, Anna Kellum of Indianapolis and Mrs. Douglas Sheron. Funeral services were held at Fairfield Friends Meeting near Camby.

THOMAS—Ora A. Thomas, on September 12 at Kokomo, Indiana, aged eighty-two. The daughter of Harrison and Sarah Finch, she married Al Thomas, who died in 1922. A Friends minister trained in Cleveland, Ohio, she had held charges at Mt. Lebanon, Elwood and other Meetings. Her membership was in the Union Street Friends Church in Kokomo, where she preached frequently and where she had a Sunday school class for many years. She was also interested in music, and in the Y.M.C.A. Survivors are her brother, W. O. Finch of Kokomo, and four grandchildren. Services were at the Union Street Friends church. Interment was in the Albright cemetery.

We fulfill our destiny only as we remember that in rendering to Caesar that which is Caesar's we must render also to God that which is His and His alone.

Henry M. Wriston

OAK GROVE — A Friends School for Girls 1849-1949

Emphasizes preparation for college and gracious, purposeful living. Recent graduates have entered over fifty different colleges and universities, including all major colleges for women. Bible is taught by a Friends' minister in residence. The Quaker way of life is expressed through Meetings led by students. Cultural departments are under talented instructors in Music, Art and Speech. Physical Education includes corrective and aesthetic program with recreation featuring winter sports and including riding without extra fees. Work covers Grades 7 through 12 with a strong post-graduate year of intensive college preparation. The new fireproof Dormitories, Recitation and Administration Buildings occupy a sunny hillside overlooking the Kennebec Valley. Those requesting catalogs are asked to give daughter's age, year to enter boarding school, and college for which preparation is planned.

ROBERT EVERETT and EVA PRATT OWEN, Principals, Box F, Vassalboro, Maine

GEORGE SCHOOL — Community Living

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

Facts without application are like oars without a boat. The citizen who does not know how to use his education is not living up to his capacities. In a time when society needs responsible citizens using their full abilities, it becomes more important than ever that we stress the practice of what we have learned.

For a catalogue and application blanks address

RICHARD H. McFEELY, Principal, Box 351, George School, Pa.

OAKWOOD — Coeducational Boarding School, Founded 1796

Boys and girls have an opportunity to live together in a friendly, wholesome, Christian atmosphere. Physical, mental, moral and religious growth is emphasized in both college preparatory and general curriculum. Opportunities are afforded in art, music, home-making and athletics. Everyone participates in a supervised work program. Small classes make possible efficient counselling by sympathetic teachers.

For additional information write:

Oakwood School, Box 30, Poughkeepsie, N.Y.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MEMPHIS, TENNESSEE

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullouch, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. Third St. (rear), Worship, First Days at 11 a.m. For information write 1407 E. Helen. Phone 2-1408.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 9:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

WESTTOWN SCHOOL

WESTTOWN, PENNSYLVANIA

FOUNDED IN 1799

Applications accepted for the year 1951-52.
Boys enrolled in boarding department Grades 7-12; Girls, Grades 9-12.

For information and catalogue address:

DANIEL D. TEST, JR., *Headmaster*

GUILFORD COLLEGE

GUILFORD COLLEGE, NORTH CAROLINA

Offers Young Friends

Thorough, Accredited Liberal Arts Training In a Friendly Environment

"The Only Quaker College in the South"

Chartered 1834 **Founded 1837**

FRIENDS ACADEMY

Founded 1877
COEDUCATIONAL

"The daily contacts of the teacher with pupils are vital, for upon his character, convictions, knowledge, skill, and capacity to work with others the effectiveness of the school must ultimately depend."

With close student-teacher relationships made possible by small classes, the Academy offers day students from kindergarten to college and boarding students from grades seven through twelve, a well-integrated program of studies, athletics, and extra-curricular activities. The school is fully accredited and its graduates attend leading colleges and universities.

MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

WHITTIER COLLEGE

The Quaker College of Southern California

- Complete liberal arts curriculum leading to the degree of Bachelor of Arts or Bachelor of Music.
- Training for Christian service.
- Approved by the Association of American Universities and the Western College Association.
- Graduate curriculum leading to the degree of Master of Arts, Master of Science, or Master of Education in Child Research.
- Professional and pre-professional curriculum.
- Sixteen miles southeast of Los Angeles in the heart of Southern California.

For information, address

DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA